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# The South African Outlook

JANUARY 1, 1951.

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## The South African Outlook

**The Cross is the denial of all facile optimisms, and the Resurrection of all easy pessimisms.**

*Nathaniel Micklem.*

\* \* \* \*

### Non-Union Students barred from South Africa.

Some time ago intimation was made that it was the intention of the Union Government to charge extra sums to non-Union students who attended missionary institutions in South Africa. The figures were even given : £6 extra for Primary School pupils ; £17 in Secondary schools ; £37 in Training Schools ; and £32 in Industrial Schools—all in addition to the fees payable to the Institutions. Later it was announced that the new arrangements were deferred pending the report of the Commission on Native Education. It came therefore as a surprise when last month intimation was received that the Cabinet had "decided that, in view of the fact that there are not sufficient educational facilities available in the Union for its Native population, Natives from Territories outside the Union are not to be admitted to educational institutions in the Union. This applies to primary and secondary as well as higher education. Natives from foreign territories already admitted may complete their training, but no other Natives are to be admitted." It may well be asked, Is this the first-fruits of the Native Education Commission Report ?

\* \* \* \*

There are some significant features of this decision. It is noteworthy that it does not apply to European students.

Again, the reason for the decision is stated to be that there are not sufficient educational facilities available in the Union for its Native population. Yet the Government that declares this is also the Government whose policy has been to have no expansion of Native education. The provision made in its budgets allows only for such increments to teachers as are due but not for development. Another significant feature is that it applies also to higher education, which means that universities and university colleges like Fort Hare must apply the ban. Presumably the regulation implies that students from the Protectorates of Basutoland, Bechuanaland and Swaziland are to be barred. Yet the Basutoland Administration has contributed an annual sum to Fort Hare since the inception of the College, and in recent years Bechuanaland has also been making a contribution.

\* \* \* \*

We are at one with *Die Burger* in thinking the decision is a mistake. It shows a narrow and isolationist attitude that bodes ill for South Africa. It is not at all in keeping with the desire of the Union to work in collaboration with other States throughout the Continent and to give leadership to these States. By this regulation the Government is forgetful also of the thousands of South African students who have been welcomed into the schools and universities of Europe, particularly in Britain, Holland and Germany, and also of America. South Africa owes much to overseas seats of learning for the equipment of its own population. Again, some educational institutions in South Africa are bound to suffer serious financial loss, since they are aided by certain trusts which have laid down the condition that extra-Union students must be admitted. Natal University, in particular, may be cited in this connection. There is the further fact that those in charge of educational institutions in South Africa have found that, in general, non-Union students add to the richness, variety and even the stability of the student-life of their schools and colleges. We trust that the ban will be lifted. Expansion, not contraction, must be the watchword in South African education.

\* \* \* \*

### A welcome Decision.

The Minister of Justice is to be congratulated upon his decision to temper the letter of the law with mercy in regard to the application of the Immorality Act. He appears to

have had the good sense to realise that at least the Act should never have been given any retrospective authority, for instructions have been issued that there are to be no more prosecutions of elderly Europeans and Non-Europeans who have been living together for some time as man and wife. At the same time public prosecutors have been asked to "exercise discretion" in instituting charges under the Act. Decent public opinion has been justifiably indignant and ashamed over some recent cases, especially those in which a relationship of long standing and undeserved hardship for children have been involved. The Act is, in our opinion, a discreditable blot on our statute book, but we are relieved and grateful that it is to be applied with more commonsense and consideration.

\* \* \* \*

### Deadlock once more.

From the moment that the Minister of Native Affairs decided that his address to the Native Representative Council should be devoted to a glowing picture of what was going to be brought about in the Native reserves under apartheid, it became morally certain that the meeting of the Council would break down. Not that the councillors do not want conditions in the reserves to be improved; they are very much in earnest about it. But being shrewd men, well-informed about the subject, they recognised a fairy story when they heard it, and, not unnaturally, made up their minds that until they had expressed their opinion of the fundamentally impracticable nature of it all, it would be quite unrealistic to discuss the other matters on the agenda. This brought them up against the chairman, Dr. Eiselen, who stood by what he felt to be the legally correct procedure, and what, no doubt, were his instructions. Neither side found itself able to give way and the sitting reached an impasse.

It was probably inevitable in any event, but it seems a pity that the chairman was not allowed to grant more latitude, after he had approved on the previous day of a motion to adjourn with a view to considering the Minister's address. He stood firm on the procedure set out in the act under which the Council is constituted, and the result was that the Council moved to adjourn in order to obtain legal opinion. When this was refused the end came on the following morning with a resolution to adjourn *sine die*. It all seems to add up to this, that an opportunity of getting things out into the open has been missed, perhaps from a lack of imagination, perhaps from the old fear of losing face. The circumstances were far from normal. The Council was meeting under the threat of its own abolition so that it was hardly the best sort of occasion for sticking rigidly to the letter of the law. The councillors not unnaturally felt that they were hardly equipped or prepared to discuss detailed matters designed to implement apartheid until they had the chance of discussing the

all-embracing policy itself. Intrinsically their attitude was reasonable enough. Such a full-dress discussion is above all others the thing which the people they represent,—and, no doubt the majority of the Europeans, for that matter,—want them to be permitted to do. Knowing this they stuck to their attitude with determination. There would seem to be no cause for surprise or disapproval if people who feel that they are regarded as under-dogs prove dogged.

\* \* \* \*

### Witziesshoek.

The Government's decision to appoint a judicial commission to enquire into the recent tragic clash between the Police and the Natives at Witziesshoek is an entirely wise one. There must be an opportunity for bringing out into the open all the circumstances which led up to this most unfortunate event. We may hope that the commission will be able to find answers to the questions which are exercising many people, such as the extent to which communist or any outside influence was really at the bottom of the trouble, or why it was regarded as necessary to employ a large posse of police to serve subpoenas on a few men required to give evidence at the enquiry which was in progress, or what justification there was for the attitude of the local farmers. The credit of South Africa is involved; the more so at a time when the eyes of the world are focussed on our methods in dealing with the African people in our care.

\* \* \* \*

### The Commission on the Native Reserves.

It might not unfairly be said that if there is one subject in South Africa upon which a great deal of knowledge is available, which has been repeatedly investigated by competent experts, and has engaged the earnest attention and concern of the by no means unobservant or unintelligent officers of the Department involved, it is that of the state of the Native Reserves and what needs to be done in them. What life is like there and the action required for its rehabilitation are both perfectly well known. The Native Affairs Department has its plans and is getting on with them as vigorously as difficulties of staff, finance and too little willingness to co-operate permit. So it is rather difficult to see much real justification for another commission costing thousands of pounds, delaying the urgent work now going on, and, inevitably, unsettling the men in charge of it, who must now wait two years before they can be sure that their programme is approved by their new masters and given right of way. We can only assume that the Government, which claims to have a new general policy, is unable to have any confidence in experts other than its own, since those of its unenlightened predecessors are necessarily suspect. There are also indications that a different and, as it seems to us, less realistic attitude towards tribalism may have something to do with it—on

which *Ilanga lase Natal* comments pointedly :— “ Industrialism, education, Christianity and the facts of history stand against and are undermining tribalism. Government technical and other experts who want to apply improvement schemes have no sympathy with tribalism.” But, whatever it is, the real need, in our view, is not just another commission, however brilliant its personnel, but a strong council of action, with some Africans in its membership, commissioned to get on with the job and brook no further perilous delay. But we have got another commission. Well, it ought at least to mean that ten more men of some ability are going to get a good deal of valuable education about the matter and be impressed with its urgency, so that the hands of a hard pressed Department may eventually be strengthened. But much precious time is going to be lost.

\* \* \* \*

### The Curtain again.

International Student Service is an organisation of students and professors which for years has been doing a most valuable work of assistance to students, in Europe and elsewhere, who, mainly for reasons connected with the two world wars, are in serious straits. It has brought hope and health to thousands and done much to break down ill-will and generate friendliness between the nations. South African students have contributed generously to its funds and have been anxious, through the National Union of South African Students, to invite the annual conference of the society to their country. But their fine gesture of sympathy with the less fortunate has been made impossible by the decision of the Government that visas to enter the Union for the short period necessary will only be granted to delegates of “ pure European descent.” And the people who are guilty of an ill-mannered act like this are stricken with pained surprise when South Africa's reputation is reported to be lightly esteemed in Europe ! What right have we to expect anything else so long as our official actions can be so petty ? These distinguished visitors of non-European races would not be subjected to accommodation or other difficulties due to their colour, for they would be privately entertained by people proud to do it. Presumably there are things which they must not see or hear, yet how are they to form right ideas about us so long as the curtain is interposed ?

\* \* \* \*

### South Africa and U.N.O.

The 1950 session of the United Nations Organisation has closed after several strenuous weeks and it looks as if much good work has been done. The two arguments in which South Africa was directly involved were vigorous and protracted, working out eventually pretty much as was generally anticipated, though probably a good deal differently from what many hoped. The fact is that South

Africa's stand upon what may be termed the legal position in each case was a very strong one ; moreover to a certain extent the future functioning of U.N.O. was involved in it. Some of the moral issues are less sound, but we can hope that our having been under the spotlight of world opinion will have a beneficial effect on our domestic policies. We trust that there will not be any disposition to crow over any imagined triumph at U.N.O. Such an attitude would be most unbecoming in a responsible nation. Had the decisive criterion been the Declaration of Human Rights, to which most of the nations have subscribed, the issue might have been very different.

\* \* \* \*

### Native Crime on the Rand.

The Johannesburg City Council is deeply perturbed about the crime situation within its borders. The tide of felony and violence is rising more and more alarmingly in spite of all that is being done to check it. One has only to scan the daily papers to see that crime is a major industry on the Reef. And the papers do not tell more than a fraction of the story. When it is realised that behind the large number of crimes against Europeans, many of which find their way into the press, there are three or four times as many perpetrated against Non-Europeans which get no publicity at all, it will be seen that the Council is in no way overstating the case when it says that “ citizens of all races are complaining that they are not being given the protection essential in a law-abiding community.”

A group representing all parties in the Council interviewed the Minister of Justice recently to lay the situation before him and endeavour to bring home to him its seriousness. The Non-European Affairs Committee of the Council had drawn up a detailed report setting out the terrible tale and making a number of practical proposals, such as :—

Immediate provision for more primary and secondary schools.

Training Camps to teach undisciplined youth the art of work.

More Vocational Schools on the lines of that at Orlando.

A Non-European Juvenile Affairs Board.

Adequate recreational facilities for youth.

Employment of younger Natives at a suitable wage.

The repatriation of shebeen queens.

A review of the provisions in regard to court sentences for crimes of violence.

In response to these representations the Minister expressed his deep concern over the situation and undertook to bring it to the notice of the other Government departments involved, especially Education and Social Welfare. He would also give attention to the question of how to make sentences more effective.

African leaders have also been discussing the problem.

They suggested that much of the work of the police is designed for the protection of Europeans. They do not quarrel with this but they point out that it should be recognised that it is in the Native townships that the crime nurseries are found in which young gangsters get their training. It is after they have "graduated" from these and proved themselves in their own environment that they extend their activities to European areas. The township is the strategic point in the whole business, but here the Advisory Boards have no statutory powers for dealing with families harbouring criminals. They urge the necessity of doing more to make possible the co-operation of Natives in the maintenance of order.

\* \* \* \*

#### **"Laying field to field."**

A minister of the Dutch Reformed Church, the Rev. T. C. de Villiers of Ottosdal in the Transvaal, has written to the *Kerkbode* inviting critical attention to a noticeably growing feature in South African rural life—the way in which farm after farm is passing into the hands of wealthy owners who already possess one or more farms themselves. He gives figures in support of his complaint.

"In the Transvaal 34 per cent of farm occupiers are no longer owners and in the Union 36 per cent. The census has also revealed that there is a large number of landowners of much more land than anybody needs. In the Transvaal 175 men have between five and ten thousand morgen each, while in the Union there are 2,420. There are some parts of the country where large farms are necessary for stock farmers on account of drought. But it cannot be denied that there are enormous stretches of land in the possession of a single person from which the small man who longs for a bit of land to work is shut out. . . . You may own as much land as you can use to the benefit of your fellow man, but if you use it selfishly for yourself alone, you are acting contrary to the will of God. If you own land you do not need and keep your fellow man out of it, thus forcing him directly or indirectly into poverty, you are doing wrong."

This process is one which many countries have experienced at different times and its ultimate effects are written large in history for all to read. In calling attention to a tendency which can be socially mischievous Dr. de Villiers is in a distinguished line. Isaiah and Micah had something to say about it in their days.

\* \* \* \*

#### **Excessive Drinking : a C.I.D. Officer's opinion.**

Opposing the applications for new liquor licences by seven municipal bowling clubs in Johannesburg, Majot U. Boberg, acting Divisional Criminal Investigation Officer, had some serious things to say about the increasing amount of drinking among all classes.

"The position is deteriorating even among elderly,

respectable people from the better classes. The reason for this I do not know. As a police officer I can tell you that I have witnessed numbers of respectable people—men and women—under the influence of liquor about the streets of Johannesburg. They become exposed to the activities of criminals and gangs. It appears to me that we are getting to a state of affairs where no human activity can take place unless associated with the consumption of liquor. Where is it all going to end?"

In answer to the argument of the applicants that the sale of liquor at these clubs would do away with the locker evil and the consequent uncontrolled consumption, Major Boberg said, "The same argument can be applied to shebeens. Because you cannot control them you must license them." A further pertinent reason against the granting of these licences, he added, was the danger that law-breakers would burgle the liquor from these unoccupied club-houses at night. It was simply asking for trouble of this kind.

\* \* \* \*

#### **Non-European Medical School in Natal.**

Plans are so far advanced that the University of Natal is to open its medical school for Non-Europeans on February 16th. The laboratories needed for the pre-medical course of two years have been installed at Wentworth and a hostel has also been provided with the necessary equipment. The medical school proper is to be erected near to the large King Edward VIII Hospital and this is expected to be ready by the beginning of 1953 when the first students have finished the pre-medical course. We hope very much that the ban on non-Union students will be removed at least in so far as this important school is concerned.

\* \* \* \*

#### **Changes for the Better.**

Two changes, small though they be, have recently given great pleasure to those connected with work among African youth, at a time when pessimism was more to be expected.

The Headquarters of the Bantu Student Christian Association has recently been moved from Fort Hare to Stellenbosch where the European S.C.A. Headquarters are. There the S.C.A., both European and African, will benefit from closer contact; and the African Branches are to have the privilege of visits from the Travelling Secretaries.

Secondly, after a long struggle, the name "Pathfinder" disappears from the title of the African Boy Scouts' Association of South Africa. African Scouts will now use the same badges and organisation as European; an attainment of full Scout status which would have delighted the heart of B.-P., the founder of the Movement.

In both cases, the material benefits seem small, but the psychological effects will be great; and in both cases, the South African organisations are only making a nearer approach to one of the declared aims of both—universal brotherhood.

## Sursum Corda

"There is more day to dawn."

THE new year, and with it the second half of the century, opens with darkness over the face of the earth. Most of us have greeted our friends and wished them "A happy New Year" with more meaning and, perhaps, less confidence than usual. For we are very conscious that the outlook is grim, so grim indeed that what we are wishing seems hardly possible save by some miracle beyond our imagining. Danger is not merely threatening, it is actual and active. The foul epidemic of war—endemic for the past thirty-five years in the life of the world—is raging in the Orient. The danger for the rest of the world, divided as it is into two great camps, (the worst possible number), and more really "one world" for infection purposes than ever before, is appalling. Only the congenitally thoughtless are not shaken by its menace. So we pull ourselves together and we pass our greetings to each other with something of a "morituri te salutant" air, striving to emulate the Roman seaman of old, caught off a lee shore in a fearful storm and praying, "O Neptune, you may sink me or save me, but, sink or not, I will hold my rudder true." (Can it really be only fifty years ago that our existence was so ordered and serene and our confidence in the continuance of tranquillity so high?)

But for Christian folk the fortitude of the fatalist is not enough. We cannot help recalling that our Master, whose serene courage in the face of disaster was unshaken, has challenged us to "look up" in the hour of manifold and dread calamity, and to see behind the apparent dissolution of all things good, the hand of God at work—to look, in fact, in the darkest hour for the rays of His dawn.

A little book has just appeared\* which interprets this divine challenge quite admirably. It is as timely and valuable as the confident command that steadies the wavering line, or as beneficently jolting as the slap in the face that quiets the hysterical. It is likely to do a great deal of good at this juncture, to help in establishing a Christian attitude in the dark world of 1951. (Incidentally it is most appropriately dedicated "To JOHN R. MOTT, who, in the darkness of our time, has always seen light, and whose life has made credible the faith that the light is there.")

Here is no belittling of the disasters and dangers of the time. "The strong chance is that many of us now living must accommodate ourselves to the prospect of living all our days in the midst of strain. . . . we may reasonably expect that the present tension, if finally overcome, will be succeeded by another. We have come into the stormy

latitudes of history. There may be peaceful seas ahead, but the way to them lies through the stormy ones. The way of wisdom lies not in a refusal to understand these things, but rather in learning how to live in such cosmic weather. 'Peace in our time' is a great dream, but we shall not see it." We are reminded that optimism is running out and that all about us are evidences of mental and moral breakdown (Witness what it is that draws the crowd today.) Our prized nationalisms produce incredible stupidities. "We let potatoes rot in the field and are puzzled to know how to store our wheat crop, with the former year's crop unused, while millions of God's children live at the starvation level."

All this may be extremely dismaying, *but it is not new in human experience*, even though it is synchronised with some external developments which are novel. Consequently history has something to teach us, as, for instance, when it reminds us that the truly dreadful epoch of the Civil War in England was also the era of such a galaxy of great men—John Milton, John Locke, Isaac Newton, George Fox, Jeremy Taylor, Richard Baxter, John Bunyan Robert Boyle and others—that it has been termed "The Century of Genius." One of the best attested facts about human life in the annals of mankind is that a time of strain, if there be the proper response, will always be a time of greatness. We do well to recall the dictum of one of our modern prophets that "man is ill-adapted for living an easy life; he is well-adapted for living a difficult one. It is precisely when his circumstances are easiest that he gives the poorest account of himself, and the best when he is fighting against odds. Never is he more at home than when he finds himself upon an engagement very difficult."

It is in the field of religion that the advance rays of possible dawn are most clearly discernible. Here there are a variety of evidences that "ours is a time of a possible new burst through the crust of history which is actually beginning to be demonstrated in some areas."

Four of these are suggested and discussed:—

(a). *The rise of the horizontal fellowship.*

In the very heart of the recent terrible world conflict William Temple was enthroned as Archbishop of Canterbury. War, he said on that occasion, could prevent evil, but it was wholly incapable of producing good. At the best its outcome could be negative. His confidence was in movements of a redemptive nature already in being and capable, the moment hostilities ceased, of crossing enemy lines.

"As though in preparation for such a time as this, God has been building up a Christian fellowship which now

\* "Signs of Hope," by Elton Trueblood, S.C.M. Press, 120 pp. 7/6.

extends into almost every nation, and binds citizens of them all together in true unity and mutual love. No human agency has planned this. . . . Almost incidentally the great world-fellowship has arisen; it is the great new fact of our era."

It is to be remembered that the establishment of the World Council of Churches is not by any means the achievement of a few specially enlightened and ardent enthusiasts, but the focussed outcome of trends manifested in almost all the various denominations of Christendom during the past fifty years. Separated bodies in the different Christian groupings have been treading down the man-made barriers of the past in order to get together organically. More noticeable still, perhaps, is that theological studies have come increasingly in our time to stand upon their own rather than upon denominational feet. "Once Methodists read chiefly Methodist authors, and others did likewise, but that day seems to be permanently gone. Now we are in a day when *all read all*. . . . Seldom do we ask what the particular sectarian background of an author is; because nobody cares. We are more concerned with the product than with the label."

A new striving for fellowship which will not be denied is at work amongst us, asking no renunciation of denominational loyalties, but emphasising rather that all hold something in trust for the entire Church of Christ and for mankind as a whole. "The task of each is to see that the others are not cheated by allowing some important facet of Christian truth to be lost or forgotten. . . . Ours seems to be a time of increasing unity, and it is appearing most vividly when the sky is politically dark. The high hopes of secular union of the nations have been much dimmed since the enthusiastic meeting in San Francisco in the summer of 1945, but the prospects of the reunion of Christendom have not dimmed; they have instead become brighter as the dark century has advanced."

(b). *The vitality of the new theology.*

Of this there are many indications.

There is the renewed realism about the true nature of man. It can hardly be counted surprising that after what recent years have shown us of man's capacity for degradation there should be a strong reaction against the once prevalent estimate of man's inherent goodness. Once we are agreed that we need God desperately we are on the right road together.

There is the prevailing emphasis on the uniqueness of the events to which the Christian faith points us. We are swinging vigorously away from the latitudinarian tendency to think of religion as a set of ideas about God, with the Christian faith as almost certainly the best, though actually just one among others. We *know* that at a definite point in history "HE was manifested to take away sins."

There is also today the strong emphasis on the Gospel

as meeting the deepest needs of the race no less than of the individual. This is resulting in an arresting note of urgency. Faith is not an option, but a vital necessity, if the deep sickness of the race is to be dealt with before it is too late. And in this light much of the Bible is coming alive to thoughtful readers. "It seems again to be a contemporary book, because it is about refugees and dictatorships and colossal deceptions and wanton cruelty and urgent words. . . . Current history is a commentary on the Bible." We are in a time when theology is exciting, ("A masculine discipline," T. S. Eliot has called it), and the intellectual buttresses of our faith are strong.

(c). *The emergence of Lay Religion.*

In no direction is the evidence of a new reformation so clear. The days of "parson's religion" are passing. We are finding our way back to the more primitive attitude of a religion which began as a lay movement. The best members of the ordained ministry are backing it, in Protestant and Roman circles alike. Look where you will in the churches the signs are there. "The good minister is not the one who desires to be the whole show or the centre of attention. He desires rather to be a catalytic agent, stirring up lay members to activity and perfectly satisfied if his contribution is not seen or known. The best minister makes himself progressively unnecessary."

Furthermore, we are thinking up new and creative ways by which lay influence may be made more effective, as, for instance, in special books or general literature or in the secular press. Many possible ways of breaking out of the familiar ruts and devising new approaches to human need are being tested. Christian guilds or orders are growing in effectiveness in many of the professions and are reaching over racial boundaries. Creative thinking and acting along such lines are evident in many lands today, and there is a simultaneousness and lack of outward connection about them that suggest to the thoughtful observer that God is at work.

(d). *The growth of Redemptive Societies.*

There are springing up in all sorts of places groups which are resolved to witness together to the reality of the power of Christ. It is unnecessary to specify or to mention names; it is more important to realise that from the first days in Galilee this has been the method most clearly and uniformly associated with the victories of the cause of God. A characteristic of our time is the emphasis on the value for effective action of the trained and close-knit team or "cell." We are re-learning the Master's own method, the method on which He staked His whole cause. "The major ideas which are creative of the future . . . are really perennial, though they must be rediscovered."

"There is more day to dawn" said Thoreau, and a greater than he once wrote that "the Light shines on in the darkness, and the darkness has never overpowered it."

The call to us as the second half of the century opens is what it was for others in an earlier period of gloom and foreboding, "Wherefore gird up the loins of your minds,

and fix your hopes calmly and unfalteringly on the gift that is soon to be yours in the revealing of Jesus Christ."

O.B.B.

## The Lovedale Bible School in 1950

Head : Rev. G. Owen Lloyd, B.A.

Lady Tutor : Miss M. Morrison.

THE Bible School has rendered service to the Christian churches of South Africa by conducting two residential courses of training in evangelism at the school for the lay-workers of the churches and by sending the members of its staff to churches and missions all over South Africa to speak at short courses in Bible study and evangelism for their preachers, teachers and women workers. It has also published pamphlets and booklets supplying material for preachers, teachers and other lay workers.

### 1. TRAINING COURSES IN EVANGELISM

#### (a) *Evangelists' Course.*

(i) *The Students.* The course in evangelism for men which was held from 5th February to 25th June was attended by eighteen men. This number is less than our average attendance for the past few years and may be due to the fact that the total amount of money available for bursaries to men from the Methodist Church was fixed at £25. In the past it had been possible to offer £5 per student towards fees amounting to £7 10s. 0d. irrespective of the number requiring the bursary. In 1950 the bursaries amounted to £3 10s. 0d. per student towards fees amounting to £10. It seems that over and above the grants given by the churches, boarding fees and travelling expenses still have to be sponsored financially by those interested in the individual student.

Thirteen of the eighteen students attended for the first time. Two were taking a third course, one a second course and two a residential course after two years of correspondence course.

The various denominations were represented as follows:

Methodist Church of South Africa	— 9
Bantu Presbyterian Church	— 4
Congregational Union	— 3
Bantu Methodist Church	— 1
Church of Scotland	— 1

The standard of education of the men is shown in the following table:—

Std. VIII	— 1 Bantu Methodist Church student
P.T.I.	— 1 Congregationalist, 1 Bantu Presbyterian Church
Std. VI.	— 1 Methodist, 1 Congregationalist.
Std. V	— 1 Church of Scotland, 1 Bantu Presbyterian Church, 3 Methodists.

Std. IV — 1 Congregationalist, 2 Methodists, 2 Bantu Presbyterian Church students.

Std. III — 1 Methodist.

Std I — 2 Methodists.

#### (ii) *The Timetable of the Courses.*

The Daily timetable during weekdays was as follows:—

7.30—8 a.m.	— Devotional Bible Reading.
8 a.m.	— Breakfast.
8.30 a.m.	— Morning Prayers conducted by staff in chapel.
9. a.m.—12.30 p.m.	Morning Classes.
1 p.m.	— Dinner.
2—4 p.m.	— Manual Work in grounds, excepting Tuesdays and Thursdays.
5—6 p.m.	— Afternoon Class.
6 p.m.	— Supper.
7—7.30 p.m.	— Oral Bible Reading.
7.30 p.m.	— Evening Prayers conducted by students in chapel.

On Saturdays only morning and evening prayers were conducted. After breakfast on Sundays a service was conducted by the staff at 8.30 a.m. in the chapel and after the service the students walked to surrounding villages to do open-air evangelistic work. On Wednesday afternoon a small group of students was allowed to visit the wards of the Lovedale Hospitals and on Wednesday evenings they were allowed to attend the mid-week services of the nearby churches.

(iii) *The Course.* Excepting for some assistance at the beginning of the course by the lady tutor and two afternoon classes a week conducted by Rev. J. J. R. Jolobe, all the teaching and supervising was done by the head. The subjects taught were Introduction to the Bible, St. Mark's Gospel, The Prophets and Preparation of Addresses. Discussion groups were held weekly and the *Pilgrim's Progress* by John Bunyan read in the vernaculars. The sermon class in the vernacular was conducted by Rev. J. J. R. Jolobe. Regular tests in four languages were given on the work done in the class room to find out how much the students understood. As the standard of education varied from Std. I to Std. VIII and teaching had to be done by interpretation into Xhosa and sometimes further interpretation into seSotho or seTswana or Afrikaans, it was not possible to set fair examinations to the whole class. The tests did, however, help to reveal mistaken ideas and gave an opportunity for correction.

(iv) *Other Activities.* In their manual work the stud-

ents kept the grounds and garden clean. Some of them were taught how to apply paint and colour wash and they painted the roof of Mr. Jolobe's house and the woodwork of Mr. Jolobe's house and Miss Morrison's house. The interior walls of the three staff houses and the students' bathroom were colour-washed by them. We hope that they will be able to do the same for their own homes and church buildings when they return to their villages.

The students were in demand with the churches nearby as leaders in revival services, and during Easter weekend all the Xhosa-speaking men were conducting services by invitation in nearby missions. The Methodist men attended the mid-week service in Alice Methodist Church; others showed interest in the meetings of the True Templars lodge.

(b) *Bible Women's Course.*

(i) *The Students.* Eight women attended the women's course which was held from 6th August to 26th November. Six came from the Bantu Presbyterian Church, one was a Congregationalist and one a Methodist. Two were ministers' wives and one an evangelist's wife. The range of their standard of education is indicated by the following list of school achievements passed by them as individuals: P.T. III, Std. VIII, P.T. I, Std. V, Std. IV, Sub-std. B, one illiterate. Because of the lack of knowledge of English among them teaching had to be done by a process of triple interpretation from English into Xhosa, into seSotho, into chiVenda.

We have to mention here that only four of the students were able to arrange for their fees and books to be paid without assistance from the staff of the Bible School.

(ii) *The Course.* The teaching was done mainly by the Lady Tutor. Whenever the head was not away on field-work, he assisted. Miss Moore-Anderson took one class a week and Mrs. Jolobe gave a first-aid class once a week. Mrs. Lloyd conducted a weekly sewing class in which the women made children's garments. Rev. J. J. R. Jolobe also conducted one afternoon class a week.

The emphasis of the teaching lay on personal evangelism and the women were given an Introduction to the Bible. They studied St. Luke's Gospel, the Life of Christ, Christian Teaching, Preparation of Addresses, Sunday School work and the organisation of women's work. The daily time-table was more or less the same as for the men's course. Sunday School work was done under supervision among the children at the Lovedale Hospitals and visits were paid to the womens' associations of the local churches. The women were also taught how to visit hospital wards. They cleaned their own huts and kept the chapel clean and polished. The morning devotions were conducted by the members of the staff and the evening devotions by the women. Although the number of women was small, there was a happy fellowship throughout the course.

(c) *The Correspondence Course.*

One student completed the correspondence course early in 1950 and attended the residential course for men. A new student for this course was enrolled in November and he will attend a residential course at the completion of this course. The standard of entrance for this course is Std. VI as the course is conducted in English. The fees are £7 for the whole course which usually takes two years. The course is limited to those whose churches guarantee that they will attend one residential course at the Bible School after the correspondence course. During the year we refused over a dozen applications for the correspondence course without the residential course.

## 2. SHORT COURSES

Between February and June the Lady Tutor travelled extensively visiting missions and speaking to meetings of women's associations. Seventeen different centres were visited. The meetings were sometimes only for one afternoon. Others had been planned as a series lasting eight days. Most of these meetings were organised by ministers and women's association leaders of the Bantu Presbyterian Church though they were attended by women of various churches. Gratitude is expressed to those who organised these meetings and provided much of the transport for the Lady Tutor.

The S.A. Mission Council of the Church of Scotland appreciated the value of this work and provided a motor car with transport allowance for the Lady Tutor to continue doing such work among the womens' associations of the Bantu Presbyterian Church. During these courses many contacts were made and much publicity given to the womens' work at the Bible School. The preponderance of women from the Bantu Presbyterian Church in the women's course is a result of this field work.

During the second half of the year the Head conducted three courses—one at Somerville Bantu Presbyterian Church, Tsolo, one at Lilyfountain Methodist Mission, Namaqualand and one at Hope Congregational Church, Somerset East. Meetings of ministers and preachers were addressed at Langa, Cape Town. Courses at Miller Mission, Elliotdale and Cunningham Mission, Ndabakazi and Johannesburg had to be postponed.

## 3. PUBLICATIONS

The publication of the *Preacher's Help* has continued throughout the year excepting the Chizezuru version for which we have not been able to get a translation since July. The usual sermon outlines for Easter, Christmas and New Year were issued. The series of outlines on the phrases of the Lord's Prayer was completed. The commentary on the Gospels according to St. Luke and the notes on Words and Phrases of the New Testament continued. A special series of twelve *Preacher's Helps* was

written for translation into the vernaculars. These included sermon outlines and notes on the Parables of Jesus. The purpose of the double series was to allow the English version to get just a year ahead of the vernacular versions. This was done to give the translators plenty of time for their translation work and to enable the office work of dispatching the various versions of the *Preacher's Help* to be done in between times of teaching by the Head.

The circulation of the *Preacher's Help* is 4,020 and is made up as follows:— English—1077, Xhosa—824, Zulu—445, Sotho—537, Tswana—160, Chizezuru—580, Xitsonga—386. This represents a drop of 283 on the circulation of 1949. The drop in circulation has been mainly in the English version. This version is bought largely by Nigerian missions and as they are developing their own pamphlets, this one is cancelled. One bookshop cancelled an order for 100 English versions because similar material is becoming available in the vernaculars of Nigeria.

The circulation of the Tswana version has not improved despite representations to missionaries in Bechuanaland and the Orange Free State. The loss on the version will continue to be about £18 per annum if the circulation remains at the present level. Circulars about the *Preacher's Help* were sent out to the ministers of the churches. They were given samples and asked to draw the attention of their preachers to the pamphlets.

The special inset in Sotho (150) was sent out for the Church of the Province to certain subscribers.

In co-operation with the Congregational Union of South Africa the Head published 450 copies of Sunday School lesson helps in Afrikaans for use among the Coloured people.

A quarterly letter to the women of the African Women's Christian Fellowship was written by the Lady Tutor and sent out.

#### 4. FINANCIAL POSITION

A conference of representatives of the churches participating was held in May 1950 and it approved of a constitution which was submitted to the Assemblies and Conference of the churches during the year. A statement on the functions and status of evangelists and Bible women was also remitted to the churches for consideration and comment.

The Methodist Conference decided to increase its contribution from £250 to a maximum of £400. The Presbyterian Church of South Africa agreed to contribute £50 plus £50 from its budget. The Bantu Presbyterian Church will increase its grant from £40 to £50 and the Congregational Union has increased its grant from £30 to £50. If the budget assessment of the Presbyterian Church of South Africa realises £37, then the total increased donations per annum from the South African churches will amount to £217.

The Foreign Mission Committee of the Church of Scotland was asked by the conference of church representatives held in December 1949 to continue to support the work of the Bible School. During this year the Foreign Mission Committee agreed to continue its grant of £495 per annum until the end of 1952 on the condition that £200 of this sum was used for trainees of the Bantu Presbyterian Church at the Bible School. The chairman of the Board of Management of the Bible School and the staff have agreed that seven bursaries that will cover the boarding fees, cost of books and make a maximum allowance of £4 towards travelling expenses, should be offered to men of the Bantu Presbyterian Church for the 1952 men's course and that similar bursaries be offered to the women for the women's course in 1952.

The Foreign Missions Committee of the Church of Scotland also decided to continue its grant of £300 in respect of the women's work until the end of 1951 when the present Lady Tutor is due to return to Scotland. This grant is made on the condition that the Lady Tutor concentrates her field work on the women of the Bantu Presbyterian Church. The S.A. Mission Council of the Church of Scotland has provided her with a car and a travelling allowance of £60 per annum.

During the year representations were made to the Department of Education, Arts and Science of the Union government for a grant on the grounds that we were giving adult education. But the National Advisory Council on Adult Education considered it inadvisable to subsidise purely religious activities.

The donations from the Church of Scotland and the South African churches will allow the Bible School to continue rendering its service to the churches of South Africa during 1951 on the same scale as before but the overdraft at the bank which will be near the £1,000 mark at the end of 1950, will not be reduced. It is more likely that it will increase.

#### 5. BUILDINGS

Because of the uncertain financial position of the Bible School repairs and renovations have been kept to the minimum during the past few years. But during this year we had to replaster two rondawels and build aprons round four of them to carry away the water dropping from the thatched roofs. The two high-level water tanks that supply the whole premises with river water, rotted and a cement tank was built in their place. The chimneys of Mr. Jolobe's house had become dangerously cracked and had to be re-built and the rain-water tank at the same house had to be replaced. As five more tanks need replacing to supply the school with an adequate supply of drinking water, it will be appreciated that only the minimum of repairs has been done.

## 6. GENERAL

(a) *Boarding Arrangements.* The boarding arrangements for the evangelists' course and the Bible women's course were in the hands of Mrs. Lloyd. All the vegetables used excepting onions, were grown in the Bible School gardens.

(b) *Staff.* In 1945 the staff of the Bible School consisted of a Head, an African tutor, a lady tutor, an interpreter and an office clerk and the lady tutor did the catering. This year we have carried on the same scale of activities and managed somehow between the two of us and the help of our friends.

# The Church in China To-day

Rev. J. Donald MacTavish, B.A.

THE official position of the Chinese Communist Government is always stated as favourable to religious liberty. The Common Program adopted in Peking September, 1949, by the Peoples' Political Consultative Conference says in Article 5 :

'The people of the Peoples' Republic of China shall have freedom of thought, speech, publication, correspondence, person, domicile, moving from one place to another, religious belief and freedom of holding processions and demonstrations.'

Before breaking into applause at this noble statement of human rights, it is wise to ask, Who are the people of the Peoples' Republic of China to whom all these guarantees are offered? Mao Tse Tsung himself gives the answer. The occasion was the 28th anniversary of the founding of China's Communist Party. The Head of the Communist Government of China said at that time :

"By several decades of accumulated experience, the people of China have learned that they must apply the dictatorship of the people. This is to snatch away from reactionaries the right to speak and to allow only the people to possess this right. Who are the people? At the present stage in China the people are, the workers, the peasants, the petty bourgeoisie and the national bourgeoisie. These classes are united under the leadership of the workers and the Communist Party and they have risen up to form their own state and to elect their own Government. Against all the 'running dogs' of imperialism, the landlord class and the bureaucratic Capitalists, along with the Kuomintang reactionaries, who represented all these classes, and the people who assisted them to commit murder, the Peoples' Government will enforce the dictatorship of the people. We shall suppress them. We shall permit them to live in strict conformity to our laws and regulations. We shall not allow them to speak or heedlessly move about. If they insist on talking or acting irresponsibly, we shall arrest them and control them. As for the people, we apply the democratic system, granting them freedom of speech, assembly, organisation and other such rights. The right to vote is given only to the people. We do not grant this right to the reactionary elements. For the

people who are with us, Democracy. For the reactionaries—Dictatorship. In the combination of these two aspects of Government we have what is called *the Peoples' Democratic Dictatorship.*"

I suppose only a Communist could place in such close juxtaposition, such diametrically-opposed concepts as are contained in this last phrase. What is the status of any Chinese under Communist rule? Is he of The People,—or is he, by class background or some other reason, one of the despised 'reactionaries?' The one test is whether he conforms in every respect to the orthodoxy revealed to him by his masters in Peking. Freedom in the absolute sense does not exist. Every democratic right guaranteed in the big print is taken away in the small print of practical requirements under the Peoples' Dictatorship. The one forlorn hope in China is that the inherent individualistic nature of the Chinese people along with their traditional social inertia, may defeat, or at least delay Communistic efforts to apply the Soviet police state system in any thorough manner.

I recall a story told of one of the Polar explorers, Ernest Shackleton I believe it was, who having successfully accomplished an arduous journey in Polar regions, with its many attendant hazards overcome, and nearing his home base, awakened one night in his tent with a violent headache, to find that he could barely move his limbs. Struggling to the tent-door, he flung open the flap, and returned to find his sleeping companions unconscious and near death. He later discovered the reason. During the night a heavy fall of snow had formed a thick blanket on the tent, hermetically sealing it, thus causing the men sleeping all unaware, inside, to suffocate slowly yet inexorably from lack of oxygen.

I believe the Church in China stands under a like peril. Before the arrival of the Communists, the Chinese Christians were tensed up to face persecution and if need be, martyrdom, for the Gospel's sake. What happened was that nothing seemed to happen. The Communists came in, a few directives were issued and things went on as before. There was relaxation and an optimism which I believe had no basis in reality. Here is an instance : The Hongkong *Morning Post* published this dispatch from the Bangkok

Protestant Churches' Conference; 'The Conference to-day studied a report from eight Protestant Leaders in China saying that religious liberties had been granted by the Communist regime.' Then followed this significant sentence; 'The report had been air-mailed because the Chinese Delegation had been unable to get Visas for Siam in Nanking.'

The danger now facing the Chinese Churches is not that of physical persecution,—at least not yet. The real peril at the present time, is spiritual,—in yielding to the temptation to accept half-slavery by calling it religious liberty. One American missionary, recently returned from Communist China, is quoted as having said that the *soft* policy towards religion in China may prove to be a spiritual calamity. The apparent peace lulls the religious conscience to sleep, whilst the new masters of China sow their seeds of materialism and atheism through popular education and propaganda. The Church is powerless to resist as long as this dangerous situation is mistaken for religious freedom.

The general tendency of Christians in the Orient is to take a meek attitude of patience under civil tyranny, and to trim their message to meet the demands of the Dictatorship. This flows from a long historical background of oppression, and their social tradition of avoiding unnecessary trouble. A Christian woman from Communist China told me in Hongkong with great relief and satisfaction that the local Communist authorities had told the churches in her area that they could go on with their religious activities, but that they must not preach about the Government. I could not share her satisfaction. Here was significant evidence of the regimentation of the free church in China. Whenever the authorities begin to tell Christian pastors, or speakers for any religious group what they must *not* preach about—then is the time to reply in the words of the early apostles; *Whether it be right in the sight of God to hearken unto you more than unto God,—judge ye. For we cannot but speak the things we have seen and heard.*

The people of China to-day have no secure basis for religious liberty and until they pay the price in struggle and bloodshed to achieve that freedom, the future is hardly bright for the Christian Church in China. But I do feel confident that if and when that struggle comes, in tribulation and in sorrow, the triumph of simple faith in God will again be manifest in China as in days gone by.

Before concluding this brief and therefore inadequate account of the Church in China to-day, perhaps a word concerning the missionaries would not be amiss.

In June of this year, Chou En Lai, the Chinese Communist Foreign Minister, called a Conference of Native Christian Church Leaders at Peking. At that time he gave the first clear exposition of his Government's attitude to Chris-

tianity in China, although it had become pretty obvious, especially, to the Moukden Mission of the Church of Scotland in Manchuria. He said at that time: "Buddhism is sheer superstition so must be wiped out. Roman Catholicism, being the instrument of an imperialistic Pope, must go. Protestantism we recognise as a social force so we don't intend to suppress it. We know from experience that to suppress it would only make it grow. But as the New Order comes in, the people will not need religion. It will die. We will not force any missionary (i.e. Foreign Missionary) to leave China, but no missionary will be given Entry Permits, and as Passports expire they will not be renewed. We hope that within three years there will not be any missionaries or foreign funds in China." He added this further comment. "Christianity and Communism are incompatible. Make no mistake about that or that Chinese Communism is 'different.' We intend to follow the Moscow pattern entirely. The Middle Schools will be the main object of our attack."

The working out of this hitherto implicit policy is seen in Manchuria where the Church of Scotland has withdrawn its missionaries after one hundred years' labour, and indeed, all over China, generally at the request of their Chinese colleagues, to whom they have been made to become an embarrassment, the missionaries, with bitter regret are leaving the chosen field of their endeavour.

The fact that the missionaries are leaving China doesn't mean that the Church in China is finished. Far from it! Devolution of Mission properties and responsibilities has gone very far in many Missions. The Church of Christ in China, more familiarly known as the C.C.C., is a strong indigenous church representing eighteen different Denominations and affiliated Societies. Having adopted largely the Presbyterian form of church organisation, it has presbyteries covering the whole of China and has, indeed, its own mission work in the Far West. It may be that their 'paid ministry' may have to go, Social Work curtailed and organisation simplified. There is no reason for despair here. In Job's words: There is hope for a tree, if it is cut down, that it will sprout again, and that the tender branch thereof will not cease.

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#### **The Lessons Course for 1951, (S.A. Sunday School Association. P.O. Box 17, Port Elizabeth.)**

A calendar of lessons and important dates in the Sunday School year. It is in the main an adaptation of the British Lessons Council's Junior or Intermediate course. In it are indicated the special subjects selected for the next National Bantu Scripture Knowledge examination in September, 1951.

## Christian Council Notes

**T**HE Action Committee of the Christian Council, centred in Cape Town where many of the General Secretaries of constituent Churches reside, met for the last time this year at the end of November. It gave preliminary attention to the two outstanding matters with which the Executive Committee will have to deal in January, viz. the appointment of a new Secretary of the Council and the question of the extending of an invitation to a multi-racial delegation from the World Council of Churches. Other matters dealt with included renewed contact with the Dutch Reformed Federal Missions Council, resolutions from the Congregational Union seeking a national convention on the question of the Coloured franchise, and the future of the Action Committee itself whose functions will in all probability be taken over by a similar committee in Johannesburg, where the new Secretary and Treasurer are likely to reside.

**International Affairs.** The Commission of the Churches on International Affairs, established by the World Council of Churches and the International Missionary Council, has issued a booklet entitled *Churches and World Affairs*, dealing with action taken at Toronto and Whitby in its meetings this year. Some idea of the range of interest of this most active and useful body is given by the subjects dealt with within the scope even of this brief report. They include the Situation in Korea, questions related to Palestine, the Problem of Refugees, the Racial Question (under which head the possibility of a fraternal delegation to South Africa arose), Religious Liberty, International Law, Peace and War, and the "Stockholm Appeal."

**Faith and Order.** In preparation for the Third World Conference on Faith and Order to be held at Lund, in 1952, a booklet serving as an introduction to the concerns of the Commission of the World Council of Churches on Faith and Order, and written by its Secretary, the Rev. Oliver S. Tomkins, has just been issued.

In order to fill the gap in the literature on this subject caused by the dislocations of war since the Edinburgh Conference of 1937, this booklet has been designed for the participating Churches of the Commission, for those students and other theologically interested groups of young people in touch with the World Council's Youth Department, and for the "middle level" of readers, before they study other documents, such as the three reports which are being submitted by the respective theological commissions to the Churches. Chapters in the booklet deal with such matters as the unity of the Church and the disunity of Christians, developments from the Lausanne Conference to Lund, the nature of the Church, ways of worship, intercommunion, objective progress in unity negotiations from

1937-50, and future prospects. Its title is *The Church in the Purpose of God*.

The booklet includes a useful glossary of the terminology used in this pioneering field, and, as appendices, an outline for study and discussion, a bibliography and lists of membership of the Faith and Order Commission and of the three theological commissions. Copies of the booklet can be ordered through the Council at P.O. Box 708, Cape Town, for 3s. 0d. post free.

**Unity of Christendom.** Each year, under the sponsorship of the Commission on Faith and Order, a week of Prayer is held for the Unity of Christendom. This will be observed from January 18-25, 1951. Introducing the theme for the prayers in 1951 the Secretary of the Commission writes: "Once more we join the Christians of many confessions to invite you, as you pray for the unity of the Church of Christ according to His will, to pray also for the work of 'Faith and Order.' From other sources, we hope, you will be receiving suggestions on prayer for unity during this Week, since its observance is slowly but surely gaining ground in many countries. Either in your personal prayers or as you lead corporate prayer, will you remember some of the following concerns which occupy our minds in 'Faith and Order' as we prepare for the conference to be held, God willing, at Lund in 1952. For growing understanding of the Nature of the Church; for increasing understanding and appreciation of the different Ways of Worship; for 'a more widespread and urgent awareness of our separation from one another at the Lord's Table,' and for the removal of hindrances to true communion with one another, in truth and love, in the Sacrament of Unity."

**Theological Schools.** The Council has received a communication from the General Secretary of the International Missionary Council indicating that the American Association of Theological Schools has received enquiries from theological schools in other countries regarding the possibility of their becoming members of the Association. The Executive Committee of the Association has therefore recommended an amendment to its constitution which, if adopted, will make such affiliation possible. It can only become operative by 1952 however. Meanwhile this information is passed on to those in South Africa who may be interested. The Association is a highly important and responsible body, of which the President is at present Dr. John Mackay of Princeton, who is also the Chairman of the International Missionary Council.

**Missionary Obligation.** The importance of the study of "The Missionary Obligation of the Church" in the present changed and changing world scene was underlined time and again in matters that came before the *Ad*

*Interim* Committee of the I.M.C. this year. This important study, with which the leading article in the March issue of *The Christian Council Quarterly* dealt at length, is being prosecuted at the moment by small groups in different countries around the world. Here in South Africa, with its peculiar problems, it is hoped that the contribution of the regional missionary councils on the subject will prove of great usefulness. Reports of the steps taken in this study will be considered by the Executive in January.

**Race Relations.** Following up "Rosettenville, 1949" the Council appointed two Commissions to carry the study of the Christian view of race relationships further, viz. a "Theological and Biblical Commission" and a "Social and Economic Commission." The first of these, with a large part of its membership centred on the Grahamstown district, has held a useful preliminary meeting this year, and a scheme of study drawn up by the Archbishop of Cape Town will be worked on by different groups during the summer recess. The second Commission will be reporting progress to the Executive Committee in January.

**Separatist Churches.** The Department of Native Affairs has referred to the Christian Council and to the Dutch Reformed Church the question of possible revision of the conditions for recognition by the Government of Native Separatist Churches. The matter is now receiving attention from the regional missionary associations linked with the Council. The seriousness of the position is reflected in the letter from the Department which states that "there are at present seventy-three Native separatist churches and eight purely Native churches recognised by the Government, while to the Department's knowledge there are 1258 Native churches that have not been recognised. Of the latter some have a substantial number of followers, others have a negligible number of adherents although they have been in existence for a long time, while still others have been fairly recently established."

**Publications.** It is to be hoped that groups of Christian people in different parts of the country, as well as in the different race groups, will be following up the study initiated by the Council at Rosettenville under the title "The Christian Citizen in a Multi-racial Society." Copies of the book at 1s. 8d. post paid are still obtainable from the Council at P.O. Box 708, Cape Town.

A book of a different kind, but dealing with a similarly urgent question facing the Churches to-day, is available from the Council's office. This is the admirable study of the present-day evangelistic task of the Church, entitled "The Evangelisation of Man in Modern Mass Society." Copies may be had from the Council at 1s. 1d. post paid.

S.G.P.

## The late Mr. Arthur S. Weir

ON 2nd December, while watching a cricket match in King Williams Town, Mr. Arthur S. Weir suddenly passed away, and so the Lovedale Governing Council lost one of its most valued members.

Mr. Weir came of notable stock. His grandfather, Mr. James Weir, arrived in the Tyumie Valley as a missionary pioneer in 1827, and until 1884 was active in missionary service. Throughout the most of his working years he was connected with Lovedale Institution. He had a son, Mr. James W. Weir, who built up a notable commercial business in King Williams Town, but who was also noteworthy as the champion of all good causes, and not least that of Native development. His son, Arthur Weir, along with other members, carried on the family tradition of public service and unbounded hospitality.

Although engrossed in the work of an expanding business and chairman of his company in later years, Mr. Arthur Weir found time to give largely of his thought and experience to public causes. His record was one of the most notable in the Eastern part of Cape Province. His service extended over a period of fifty years. From 1934 till 1938 he was Mayor of King Williams Town, but this was only one contribution among many to public life, so that his passing leaves a blank in numerous bodies, municipal, educational, commercial, philanthropic and in the realm of sport. He was a devoted elder of the Presbyterian Church.

To us of special interest and benefit was his aid to missionaries of the Presbyterian Church who came from Scotland. For a period of over seventy years his father and he acted as financial correspondents between the Church in Scotland and the missionaries in the South African field. It meant meticulous attention to details of salaries and other interests. In addition, the Weir family was constant in hospitality to missionaries, and newcomers especially benefited from their counsel and help in settling into the ways of a new country.

Since 1943 Mr. Weir was a member of the Lovedale Governing Council and of the Council's finance committee. In these bodies his business acumen, his wide experience of financial affairs, his keen interest in the welfare of the Institution of which for a short time in early life he had been a pupil, and his friendly disposition made his presence of extreme value.

To his son, two daughters, and his sisters and brothers we extend our heartfelt sympathy. For many life is poorer because Arthur Weir has passed from sight.

## A Fight for Faith

THE AUTOBIOGRAPHY OF PRINCIPAL D. S. CAIRNS

ALL who have been connected with the Student Christian Movement in Britain during the last half century have known one of the Movement's outstanding figures, the Rev. Principal D. S. Cairns of Aberdeen. Dr. Cairns was an able, lovable man who never seemed more at home than when speaking to students, either individually or in groups. In his old age he wrote recollections of his earlier life, in the first place for his two children. His son and daughter, along with the Student Christian Movement Press, have performed a praiseworthy service by publishing these recollections, along with some letters, and all prefaced with a memoir by Professor D. M. Baillie of St. Andrews.\*

This is a rich and beautiful book. It is in the first place notable as the recollections and reflections of a modern Scottish scholar who never lost touch with ordinary humanity. His understanding and sympathy with the life of the common people, not least of a fishing community in the south-east of Scotland, must endear him to all his readers.

He came of notable ecclesiastical stock: his father and his grandfather, on the maternal side, were ministers, while his uncle was the renowned and revered Principal John Cairns. His reverence for his ancestry and his appreciation of their worth did not break down when he found that some of their theological views he must discard. His loyalty to them and his loyalty to his own convictions set up a struggle which brought strength and grit to his spirit. The account of it fascinates the reader of to-day. "Certainly my first theology was early doomed. One night in my third year at the University it suddenly fell from me like a cloak! . . . I cannot recall the mental processes, but again I have a vivid snapshot of myself standing beneath a flaring gas-jet in my bedroom at Lonsdale Terrace, absolutely dismayed. How did I really *know* that anything in that inherited theology or such a construction of it as I had made was *true*—what *reason* had I for believing in God or Christ or immortality? I had, I thought, none. I had been laboriously building on a foundation which had now collapsed and brought with it the entire superstructure as well. But if there were no God, there was only a horror of great darkness, 'a wide, grey, lampless, deep, unpeopled world.' I entered here a long, dark tunnel of my life from which I only gradually

emerged. I remember how cold the starlight seemed on those winter nights!"

The fight for health of soul was accompanied by a fight for health of body. Indeed, in the same third year at the University of Edinburgh his health broke down, and for three years he was considered unfit to resume his studies.

When at last he regained faith, had recovered a measure of health, and had qualified to be a minister of the United Presbyterian Church of Scotland, he had the desolating experience of finding himself rejected by sixteen congregations before which he had preached, according to the Scottish system, with a view to a "call." It was enough to break many another man.

Fruits of all these experiences appeared in later life. Especially could he enter into the questionings of students and other thoughtful minds. For their help he produced books that left their mark on the thinking of many. The titles he gave some of these books were significant of their contents and purpose: *The Faith that Rebels*, *The Reasonableness of the Christian Faith*, and *The Riddle of the World*.

Nothing marked his later years more than the conviction that there is a detailed providence which can be traced in every part of an individual life. "'Things are not what they seem.' That is a certain conviction distilled from nearly seventy-seven years of my life. God not only can but *does* make all things work together for good to them that have faith. No doubt we cannot always see this about certain parts of our experience, because life is not yet finished and because it goes on beyond this life. But the *trend* is manifest. God is not only our Creator. He is *essentially* our Saviour, for time and for eternity."

To many who read this book one of its most attractive features will be the beauty of passage after passage. Here are some of the shorter ones:

"I have sometimes felt that when we see the Lord, there will be something very familiar about Him, something that will remind us of all our youth, of all our dearest friends and kindred, because He was in them all, reaching after us in every dear one."

"I am sure you must have felt sometimes as I did when my father died, how much more eloquently God had all my life been speaking to me through him than He could have done through any physical agency, thunder or lightning or storm. The instrument was far *finer* for what He cared most to say."

"As regards the deeper matters, I grant all that you say about the evil within us making us unfit for heaven. I don't know how God can make us fit. But if He says He can, it is not for me to say that He can't. Especially since

*David Cairns*: An Autobiography. Some Recollections of a long life, and selected letters. Edited by his son and daughter, with a Memoir by Professor D. M. Baillie. (S.C.M. Press, London: 12/6.)

I do not know enough about death, or how absolutely it may throw me into the arms of God. I cannot limit the grace and power of God and we simply do not know what the *unique* transition of death may be able to effect. There is no parallel experience. Birth is, also, a creative mystery. Further I am not prepared to admit that only *pain* can sanctify the soul and purify it. In this world, sometimes it does, and sometimes it doesn't. Is not love often a far more purifying agent than pain?"

"As I said, I do believe in an intermediate state, in which, none the less, we have still to learn and grow, and may still have to strive and wait. We shall not have attained perfection. But I believe '*sin* will have no more dominion over us' and that it is a far happier life than this, with far more of the Eternal life in it."

"The longer I live, the more value I put on God's sheer *Grace*, which I take simply to be what by our human standards we would call His *extravagant* goodness, the forthcomingness, initiative and persistence of His Love. It is our *sole* Hope."

"As we know, it is better to walk with God in the dark than to go alone in the light. . . . I remember a vigorous preacher of my youth meeting the situation into which God often brings us, in a sentence which, like the other incident, has frequently come home to me and again I pass it on to you. . . . 'I have often been desperately perplexed to know what course I ought to follow before the actual moment of decision. But I never yet came to the cross-roads, but I found a finger-post!'"

This is a book to place among one's treasures of literature.

R.H.W.S.

## New Books

*The Church in the Purpose of God*, by Oliver S. Tomkins. (S.C.M. Press, 118 pp., 2/6).

This is the book referred to in the Christian Council Notes earlier in this issue. It has been written for a specific purpose, to serve as an introduction to the work of the Commission on Faith and Order of the World Council of Churches which is to be held in Sweden in 1952. But it has also a wider and more general mission, that of informing as many people as possible about the seriousness of Christian division, and enlisting their sympathy in every effort which can be made to overcome it. The facts and issues are presented clearly and objectively. The ground is well covered; indeed, the over-all picture of the very significant urge in Christendom today towards greater unity is probably the most complete to be found in any single volume, yet it is presented in a small compass—in outline, merely, yet very skilfully drawn. The value of the book is enhanced by the fact that the writer has kept

in mind its possible use for group study and discussion: an appendix contains a number of penetrating questions on the subject-matter of each chapter. The spirit behind this frank presentation of facts and of often contradictory opinions is wide awake to the whole perplexing tangle that constitutes the problem of unity, but remains admirably undismayed, believing that this stirring in the churches is of God.

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*Baptism in the New Testament*, by Oscar Cullmann. (S.C.M. Press, 84 pp. 6/-).

This is the first of a new series of monographs to be issued by this press, entitled "Studies in Biblical Theology" and presenting some of the best modern work in biblical scholarship. It gives a brief but complete review of the subject of Christian Baptism in general and of Infant Baptism in particular. Professor Cullmann's work was evoked by the desire to answer the booklet of his colleague Karl Barth entitled *The Teaching of the Church concerning Baptism*, which he regards as the "most serious challenge to Infant Baptism which has ever been offered." It is an admirable example of careful, comprehensive, unprejudiced study, and for this reason, as well as for the importance of the subject dealt with, is going to be of very great assistance to theological students as well as to all whose minds are somewhat confused about what baptism really is and what it involves. We shall await the further monographs in this new series with interest.

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*The Idea of the Holy*, by Rudolf Otto, (Oxford Press, 232 pp. 10/6).

The first edition of this great classic appeared in 1923 and was so widely and deeply appreciated that ten impressions have since been required. It has been deservedly described as "a book that every Christian thinker needs" and few works on Christian philosophy that have been written since it made its appearance are not either admittedly or obviously indebted to it. Professor John W. Harvey, who occupies the chair of philosophy at Leeds University and was its original and most competent translator into English, has rightly felt that "this book, born during the stress and travail of the First World War, has a vital message in it that will outlive the tragic aftermath of the second." Consequently he has made himself responsible for a new printing together with a new introduction, which deals faithfully with some of "the distortions and wrong emphases which interpreters, in many respects friendly, have often tended to give it." All who are in any way concerned with the current of religious and philosophical thought will find themselves in his debt. To many it will seem strange and rather sad that Rudolf Otto, with his profound sense of God, could write of the narrative of the "Empty Tomb" as no more than "holy legend, in

which the supra-rational relation of the eternal to the temporal is mirrored in the medium of contemporary thought." Yet in regard to the reality of the Resurrection his conviction is so unwavering that he can write of "the adamantine certainty of the eternal truth itself." Be very sure that this is a great and enduring book.

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*Die getoorde Brill*, (The bewitched Spectacles), by Sadie Merber, (Oxford University Press, 56 pp. 1/6).

Eleven entertaining little tales in simple Afrikaans. Children (and grown-ups too) who are learning the *taal* will enjoy them. The language is clear and idiomatic, and J. Heath's illustrations are excellent.

## Lovedale Notes

### *The Chaplain.*

Lovedale has been delighted to welcome the Rev. John MacDonald MacTavish, B.A., Mrs. MacTavish and little Terry. Mr. MacTavish has had a wide experience. He was born in Canada, and took his Bachelor of Arts degree in that Dominion. His theological course was taken at New College, Edinburgh. In that city he had experience of Church work especially among young people. In 1947 he was appointed a missionary of the Church of Scotland to China, but was on the mainland of China only for a short time. Latterly he has been in Formosa. Mr. and Mrs. MacTavish spent a short furlough in Australia, and their coming to South Africa was delayed by shipping and labour troubles.

We are sure that Lovedale will greatly benefit from their presence and work.

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### *Staff Changes.*

The end of this year brings to a close the service of two members of staff who have been long connected with the Institution.

Miss L. H. M. Moore has served Lovedale with one or two brief breaks since 1927. Now family circumstances make it desirable for her and her mother to occupy again their house in Umtata. It is impossible to speak too highly of Miss Moore's work as teacher in the Training School. Over and over again it has been commended in the highest terms by officers of the Education Department. Miss Moore's intimate knowledge of the African people, her efforts on their behalf, and the quiet friendliness of her mother and herself have been assets in the life of Lovedale. Miss Moore asked that no notice be taken of her leaving, but she values the good wishes of her colleagues, which, as we all know, are sincere and heartfelt.

Mr. T. S. Sopotela has been a member of the staff of Lovedale, with one short break, since 1912. He was also an apprentice in the Institution from 1907 till 1911. In

the latter year he gained a gold medal for aptitude and skill. As Assistant Wood-work Instructor in the Technical Department and Assistant Instructor in the Carpentry Department for nearly forty years, Mr. Sopotela has rendered outstanding service. The standard of his work has been consistently high. For a long period Mr. Sopotela has been a member of the Lovedale Senate. He has been prominent in the life of the community, in sport, in farming, in the chairmanship of the Lovedale Branch of the Fingo Celebrations and in other ways. Fortunately, it is hoped to retain Mr. Sopotela's services in another capacity in the Institution, so that the closing of the door of his service under the Education Department means the opening of a door for further service at Lovedale. In the name of Lovedale we would thank him for his long and devoted labour.

The end of the session sees the departure of one or two other members of staff. The closing of the Housecraft Teachers' Course means the end of the temporary service of Miss Stuart and Mrs. Mjamba. To their fine work we have referred on former occasions. Miss Riding, after two years of devoted service in the class-room and outside it, feels that she must return to her relatives in England, while Mrs. Gxasheka's home circumstances bring to an end her valued temporary appointment. Mr. Diemer has been appointed to an important post elsewhere and he proceeds to it at the beginning of next year.

To each of those leaving us we offer sincerest good wishes.

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### *Completers' Social.*

The Completers' Social took place in the Boys' Dining Hall on 1st December. Dr. A. Kerr spoke to the students and Laura Jacob and Shepherd Gantsho replied. The "Completers" numbered 161—91 girls and 70 men.

### *Closing Meeting and Prize-Giving.*

The Closing Meeting and Prize-Giving was held on 2nd December in the Large Hall.

The principal prize-winners were:—

*Practising School*—Dux—Oscar Jolobe

Runner-up—Leonora Gugwini.

*High School*—Dux—Laura Jacob

Runner-up—H. Bulube.

*Training School*—Dux—Lennox Sebe.

Runner-up—Shepherd Gantsho.

*Industrial Department*—Dux—Boxie Rhelu.

For the first time, Certificates for Proficiency in Sportsmanship were awarded—3 First and 10 Second Class.

### *Close of Session.*

Rev. J. M. MacTavish conducted the closing services on Sunday, 3rd December. External examinations finished on 6th, and the Institution closed on 7th. The new session begins on Friday, 2nd February, 1951.